THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (JAMES 2: 14).

No. 48, Vol. LXXIX. Thursday, November 29, 1917. Price One Penny.

A CONVERSATION.

A FINE evening about the middle of July, I was standing at the gate in front of the house in which I lived, when two gentlemen came up to me. They were not unknown to me, although our acquaintance was limited. They asked if I would care to walk with them, which I at once consented to do.

We began to talk of the weather, and many other topics in a general way. I noticed we were traveling in the direction of a Catholic cemetery, and I suggested that we walk through that city of the dead.

We had just entered when our attention was drawn to one grave in particular, which had this epitaph:

"No need to ask you to breathe a prayer
For her, whom God has watched with care,
And kept entirely free from sin,
Through all the moods she wandered in.
She knew not God, nor friend from foe,
For God Himself had willed it so.
He kept her mind a stainless blank
Till down to rest in peace she sank.
Yet, Mary, if your spirit keep
A watch o'er where your relics sleep,
I to the grave will oft repair
And with it hold communion there.
What once were you, the grave may hide,
But death itself cannot divide
Our souls, that may through Christ yet be
United in Eternity.
Died March 23rd, 1908. Aged 42 years."

This was a woman who had become insane, but her husband had been so devoted to her, that death itself could not part them.

"Now," I said, "I see this man believes in an eternity, and lives in the hope of a glorious reunion of loved ones, through the atonement of Jesus Christ, on that great day." This man had a greater hope than a gentleman I was speaking to the other day. He said, there would be neither male nor female in heaven; we would know nothing but Jesus. We would be spirits without an identity. Still, he maintained, it would be a place of rest, peace, and joy. This was a place foreign to me, for it would be utterly impossible for me to have joy, under such circumstances. If heaven is like this, I said, then I would rather go to hell, if those I love were there. My wife and family make this a heaven on earth: what would that place you talk of be like without them? For, I want to be known as I have known, as the Scripture says, never more to walk alone. The poet also says:

"In the dawning of the morning of that bright and glorious day,
We shall know each other better, when the mists have rolled away."

If Christ was the firstfruits of the resurrection, we know that He arose with the same body He had on earth, even to the nail-prints received on Calvary. Now, I said, I thank God this man had such a hope; it would help him to overcome half his sorrow.

"Death itself cannot divide
Our souls, that may through Christ yet be
United in eternity."

Turning to the gentlemen, I asked, "Why this great division while in the flesh?" "Well," said Mr. A., "they sometimes suffer for the sins of their fathers."

"Yes," I said, "the sins of the fathers are sometimes traced in the children to the third and fourth generations." "Yes," said Mr. B., "that reminds me of the children that are buried in this graveyard, without baptism. Just look there (pointing to one of the most deserted spots in that cemetery); that place is full of bodies of children that are damned in hell, through the sins of their parents."

"You mean those innocent children?" I asked.

"Those children are not innocent," he said, "because they are born in sin."

"Don't you know," I said, "that the atonement of Christ has a twofold object? The penalty imposed upon Adam was death, but the Word of God tells us that, 'As in Adam all die, even so in Christ shall all be made alive.' This is a universal salvation and effective whether we believe it or not. For the sinner as well as the saint, shall be raised from the dead. To some it may be to a living death."

"Oh, yes," said Mr. A., "but those children never were baptized, and you know that baptism is for the remission of sins."

"I know," I said, "that baptism is for the remission of sins, but

I also know that these dear little children had no sins to have remitted."

"Nonsense!" Mr. B. exclaimed. "We have told you of their original sin, as well as the sin inherited through their fathers."

"I have tried to show you," I said, "that Christ atoned for the original sin, and He does not hold us responsible for the sins of our fathers. God is not unjust. He does not want us to suffer twice for a sin committed. You believe that if you commit a sin, you will be punished for it. Well, then, it is not consistent with reason to think that God would punish your child for that same offence."

Mr. B.: "Well, that is the teaching of our Church."

"Then," I said, "I am afraid your church teaches false doctrine. I mean no offence, but the Bible tells us, and reason backs it up, that we shall only be punished for our individual sins. Repent of your sins, says the Apostle. And, moreover, people were never asked to repent in the days of the Savior and His Apostles, until they had first believed. Not until Peter, on the day of Pentecost, had convinced the people that they had crucified the Son of God, did he ask them to repent of their sins and be baptized for the remission of them (Acts 2). Now these dear little children have no individual sin. Consequently, they have no need of baptism. Jesus, Himself, says that unless we become as little children, we cannot enter the kingdom of heaven."

Mr. B.: "Here is another thing that may surprise you. That ground where those little children are buried is not consecrated, because we believe that they are not capable of lying in consecrated ground."

"And you have consecrated the ground for all the others?" I asked.

Mr. B.: "Yes, but they have been baptized and prayers have been said on their behalf."

"Thank God," I said, "that the salvation of those dear children does not depend on man; or, it seems to me, that some of those that lie here in this consecrated ground, and who have lived reprobate lives until a ripe old age, without a thought of their souls' salvation, step into the kingdom of heaven before those dear little innocent children. It is neither reasonable, Scriptural, nor true, gentlemen. I see, gentlemen, that you, and especially your priests, would like people to believe what you say, not because you can give any reason, or proof, for it, but just because your priest and church say so. Now, it is not consistent for you to imagine that I could accept the teachings of a church I have always believed to be wrong, without clear proof to support its doctrines. The Protestant world believe as I do, and I do not wonder that you do not make many converts. We are told by those who had authority in Peter's day, that we should be able to give a reason for the hope that is within us. You would not ask

me to accept the teachings of your clergy or your church in the same fashion as you do, simply, whole-heartedly, trusting, and unhesitatingly, without criticism, without retort, or questioning, or demanding the why and wherefore, before accepting; believing, in short, not because you understand, what you are taught, or because it appears to you reasonable, but simply because it is the words of your teacher and your mother. This, undoubtedly, is a big demand on a Scotchman, as Father Graham says. He makes another mistake, however, when he says that a Protestant has been trained to think out his religion for himself, or, at least, to cut, and carve, and hew; to criticise, and improve upon it ever since he was born. Now, I want to tell you, gentlemen, that whereas you dare not, the Protestant will not think for himself."

"I think you put this matter a little too strong," said Mr. A.

"Not one whit stronger," I said, "than your priest, when he deprives you of your free agency, the very thing that gives us our manhood, and if we use it properly will place us in the same standing as our heavenly Father one day. On page 86 of the book I referred to, Father Graham says that Catholics believe the Catholic faith because it is the faith, no more and no less, once delivered by the Son of God, and they certainly have no wish, and no right, and no freedom to criticise it or believe anything opposed to it, or different from it. I believe the apostles of old in preference to any priest or minister connected with the sects and systems of the world, and they say we must think for ourselves, and not only think, but know for ourselves. 'And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent' (John 17:3)."

"Jesus, Himself, says, 'If any man [Catholic or Protestant] will do the will of the Father, he shall know of the doctrine, whether it be of God or not.' But it is impossible that you could get knowledge from man alone. As Paul says, you must get an individual revelation for yourself, by the Spirit, through obedience to the principles of the gospel (Gal. 1:2). One man cannot be saved for another, neither can one man get this knowledge for another. It is an individual salvation. Supposing your priest had this knowledge, what would it profit you if you were in ignorance of it?"

Mr. B.: "We cannot know, or understand, these things for ourselves. We have not got the learning. These priests have been educated to it, and we have just to take the gospel as they give it to us."

"Man," I said, "it takes only a very limited education to understand the gospel, for we are told that a wayfaring man, though a fool, cannot err therein, and if you have not the wisdom of a fool, then you are told by James to ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him: but he must ask in faith."

It was getting late, so this conversation by the living among the dead must come to an end; so we bade each other good-night, with the understanding that we should meet the following morning.

We met on the following morning in the best of spirits and good friends to boot. Mr. A. began the conversation with the remark, "You seemed to fare pretty well in your argument last night, but it seems to me there are many things you do not know much about."

"Well, then," I said. "we have met, I hope, for our mutual improvement, and if you can, I want you to tell me the things I do not know. I have determined, at all costs, to get the knowledge that will save my soul in the celestial kingdom of God. And if I can tell you anything you do not know, I am at your service."

Mr. A.: "I believe you are very much in ignorance of the blessed Trinity. What is your idea of God?"

"I believe God to be a perfect man," I said.

This answer caused a smile to come over their countenances. They said they were not the least surprised that I should come with some such ridiculous answer as that.

Mr. B.: "God is a spirit."

"Yes," I said, "man also is a spirit in the same sense, though clothed upon with a body. The Bible tells us that we must worship Him in spirit, and according to your theory it would be impossible for us to worship God at all until we were separate from the body. Now you, as well as I, are taught that this is the place to work out our own salvation. Now is the accepted time. Now is the day of salvation. In the 23rd question of the *Catholic Catechism* we are told that God has no body. This is a contradiction to the 3rd question, which says that we are made in the image and likeness of God. The Bible also teaches this. Examine yourself and see how you are made. Compare that examination with the 3rd question in your Catechism, and with Genesis, and you have a true likeness of God. Had God a body when He came toward Abraham in the plains of Mamre (Gen. 18)? Abraham distinctly says He was a man. Jacob says there wrestled with him a man till the breaking of day (Gen. 32) and he called the name of the place Peniel, for 'I have seen God face to face, and my life is preserved.' He spoke unto Moses, face to face, as a man speaketh to his friend (Ex. 33: 11). While Jesus, the Son of God, was on His mission, He was like other men. After His resurrection, He appeared to have the same body, for He said to the Apostles, when they imagined they had seen a spirit, 'Handle me and see, for a spirit hath not flesh and bone as ye see me have.' The 70th question in your Catechism, says, 'What do you mean by sitting at the right hand of God?' Ans.: 'I do not mean that God has a hand.' How can people write questions and answers so contradictory to each other, and ask us to believe the answers? An answer like

this does not agree with the Scripture, either. In Exodus 33, you will find that God hid Moses with His hand. He wrote the Ten Commandments with His finger on tables of stone (Deut. 9). 'The eyes of the Lord are upon the righteous, and his ears are open unto their cry' (Ps. 34: 15). When Stephen, being filled with the Holy Ghost, looked steadfastly into heaven, he saw Jesus standing at the right hand of God" (Acts 7: 55-56).

Mr. A.: "We have always been taught to believe in God the Father, God the Son, and God the Holy Ghost. That these three are not three Gods, but one God. The same in substance, etc."

"Called by your church (Catholic) the mystery of the blessed Trinity?" I asked.

Mr. A.: "Yes, that is one of the mysteries of our Church, and one that we have no right to try to understand."

"What you have no right to understand," I said, "is the only way whereby we can be saved. 'And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). Now I will further reveal this mystery to you, by showing you that those three were actually three persons. Turn with me to Mark's gospel, first chapter, and there you will find the Savior on the river's brink, after being baptized of John, the Spirit descending on Him like a dove, and the voice of His Father from heaven, saying, 'This is my beloved son in whom I am well pleased.' I think this ought to convince any reasonable man that these are three persons, and not one. If you would only read the 17th chapter of John, you would find there how the blessed Trinity are one God. Jesus, speaking of His disciples, asks His Father to make them one, as He and His Father are one. Then, speaking in a general sense, He expresses the hope that all those who would believe on Him, through the testimony of the apostles, might be one: 'as thou Father art in me, and I in thee, that they also may be one in us.' Does this in any way take away our personality or identity, and make us one man? No, but rather many men united for one glorious purpose."

Mr. B.: "You have some great ideas."

"These ideas are not mine at all," I said. "These are the very words of Jesus Christ, Himself, and the ideas of every man ought to be thrown aside, in preference to the words of Jesus, let him be ever so much reverenced by us. Paul says (Gal. 1: 8) that if we speak not according to the testimony of Jesus, though we were angels from heaven, we are cursed."

Mr. B.: "I wish I knew as much about these things as you do, or if I only could get some one that did, so as to see you cornered, I should be pleased."

"Well," I said, "I should only be too pleased to meet and talk with anybody, so long as he would talk in reason, let him be priest or layman, and I tell you it is not any superior knowledge (in earthly things) I have, but what I do say is the truth."

"Speaking of the dead, do I understand that your priests pray your dead relatives out of purgatory?"

Mr. A.: "Yes." "Is it the case, then," I said, "that should he have been a good, moral man, the priest would offer that prayer for, say, two shillings and sixpence, whereas, according to his sins, the state of another man might require the payment of ten shillings, or may be ten pounds, as the case might be?"

"Oh, no, the prayer only costs two shillings and sixpence, and no more," Mr. A. said.

"Then," I said, "two shillings and sixpence will pray any man out of purgatory."

"No, no, it might take twenty prayers, according to the sins of the individual, and each prayer would cost two shillings and sixpence."

"This," I said, "seems to me to be the fulfilment of a prophecy, by Micah (3: 11): 'The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets divine for money, yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us.'"

"When I began this conversation it was with a double purpose: first, to save you from damnation; second, to save myself from damnation for withholding the knowledge the Lord has made known unto me, by the Holy Ghost. Now, when I stand before God, as far as you are concerned I have a conscience void of offence, and look for the reward of the faithful."

JAMES GRAHAM.

WANTS TO HEAR FROM RELATIVES IN ENGLAND.

MRS. M. S. WAYLETT, widow of George D. Waylett, who died in 1908, is anxious to hear from relatives in England. Her maiden name was Martha Annie King, and she left Hockley, Essex, England, in 1862. Her husband had relatives in Hawkwell, Essex. Mrs. Waylett states that she corresponded with her relatives until the war broke out, but has had no letters from them since 1914. She would be glad to learn the present address of some of them.—*Deseret News.*

THERE are probably indications that the war is leading to a closing up of the ranks on doctrinal matters. There is a swing back to orthodoxy, a feeling after dogmatic assurance concerning fundamentals. Everyone sees that Christianity cannot fight its battles amid these choking theological fogs. But some who are backing to orthodoxy are doing so with a clearer and perhaps revolutionary view of what it entails.—W. E. ORCHARD, D.D.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 29, 1917.

EDITORIAL.

FULFILMENT OF PROPHECIES.

THE daily papers have recently contained some items of news of more than common interest to the Latter-day Saints, who are looking forward to the redemption of Zion and Jerusalem. We refer to the dispatches from Palestine, which have announced the occupation by the British forces under General Allenby of the historical places Beersheba, Gaza, and Jaffa; also to a letter by Mr. Balfour to Lord Rothschild, setting forth the friendly attitude of Great Britain toward Zionism, the aim of which is to establish the Jews in the land of their fathers, under their own government. This is the letter:

"Foreign Office, November 2nd, 1917.

"Dear Lord Rothschild:—I have much pleasure in conveying to you, on behalf of his Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet:—

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

"I should be grateful if you would bring this declaration to the knowledge of the Zionist federation.—Yours sincerely,

"(Signed) ARTHUR JAMES BALFOUR."

It is evident that we stand at the threshold of great events in the history of the world. The prophecies concerning the last days are being fulfilled before our eyes. For the gathering of the Jews to their own land is the end of the "times of the Gentiles" and the beginning of an entirely new era, viz., the Millennial reign on earth of the Son of God.

The Lord is vindicating, not only His prophets of former days, but those of our own day. He raised up the Prophet Joseph Smith to proclaim the advent of our Lord and to call the nations to repentance. The calamities through which the world is passing now were all foretold in the revelations given through that great Prophet, and they are on record in the Doctrine and Covenants. If the children of men had heeded the warning voice, they would have escaped the present blood bath; if the nations had turned to the Lord in repentance, the reign of the Son of God might already have commenced, and we would have had the foundations

laid for the brotherhood of man, in justice, truth, and equality. But the great majority of the world rejected the word of God through the Prophet Joseph, and preferred to take their own course, as did the Old World in the days of Noah, and the result is the conditions that now prevail.

Beersheba was a favorite resting-place of Abraham. He gave to the locality the name it still bears, because there he made a covenant with Abimelech, by which he obtained title to the well he had digged (Gen. 21:31), and there he planted a grove or, rather, a tree, under the branches of which sacred ordinances were performed, for in ancient times trees were dedicated to the Lord as sanctuaries. Under such a tree our Lord appeared to Abraham at Mamre (Gen. 18:8; 13:18). Afterwards it became a city of great importance and it is often mentioned as the southern extremity of Palestine, as is Dan of the northern. In the time of King Uzziah, about 800 B. C., the place was one of the chief centers of idolatry.

Gaza is known from the history of Samson, but the name is first mentioned in Genesis 10:19. It was in Gaza that this Judge of Israel met his tragic death (Judges 16:21-30). Samson had carried away the gates of the city, but notwithstanding his prodigious strength he was overcome by the cunning of Delilah and captured by the Philistines, who put out his eyes, chained him, and made him a slave in the temple of Dagon. Finally, Samson, having regained his strength, broke down one of the supporting pillars of the building, causing the roof to cave in, and he and many of the Philistines were buried in the ruins. It was near Gaza that Philip baptized the Ethiopian, the prime minister of Queen Candace (Acts 8:26). At Jaffa Peter had the vision in which the Lord taught him that the Gentiles were entitled to the blessings of the gospel.

In the year 1887 some Arabs discovered a collection of tablets near Tel-el-Amarna, in Egypt. These tablets were of clay, stamped with cuneiform inscriptions. When they were translated, it was found that they were official letters sent from Palestine to the Egyptian Pharaoh about 1300 B. C. There were three hundred of these letters in all. Among the places mentioned in them is Gaza, and they prove the accuracy of the Book of Joshua. They furnish a valuable proof of the age and authenticity of that portion of the Scriptures.

It is a matter of great satisfaction that the British government has now issued an official declaration concerning the future of Palestine. We can understand, even if imperfectly, the plan God is about to carry out through this world war, concerning His chosen people. And later we may see more clearly that such a cataclysm was necessary to prepare the world for the return of scattered Judah to Palestine, and the new social order that is coming.

Concerning the events of the latter days, immediately before

the coming of the Son of Man, we quote the following from a sermon by Orson Pratt, delivered in Salt Lake City, July 25th, 1875:

"After the times of the Gentiles are fulfilled, which period is set in the mind of God, another scene will open up before the world, in the grand panorama of the last days. What is that? The downfall of the Gentile nations. Says one, 'Whom do you call Gentiles?' Every nation excepting the literal descendants of Israel. We, the Latter-day Saints, are Gentiles; in other words, we have come from among the Gentile nations, though many of us may have the blood of Israel within our veins. When God has called out the righteous, when the warning voice has been sufficiently proclaimed among these Gentile nations, and the Lord says 'It is enough,' he will also say to his servants—'O, ye, my servants, come home, come out from the midst of these Gentile nations, where you have labored and borne testimony for so long a period; come out from among them, for they are not worthy; they do not receive the message that I have sent forth, they do not repent of their sins; come out from their midst, their times are fulfilled. Seal up the testimony among them, and bind up the law.' What then? Then the Word of the Lord will be—'O, ye, my servants, I have a new commission for you. Instead of going forth to convert the Gentile nations, go unto the remnants of the house of Israel that are scattered in the four quarters of the earth. Go and proclaim to them that the time of their dispersion is accomplished; that the times of the Gentiles are fulfilled; that the time has arrived for my people Israel, who have been scattered for generations in a dark and cloudy day, to gather unto their own homes again, and to build up old Jerusalem on its former heap. And then will commence the gathering of the Jews to old Jerusalem; then the ten tribes in the northern regions, wherever they may be, after having been concealed from the nations for twenty-five hundred years, will come forth and will return, as Jeremiah has said, from the north country. A great company will come, and they will sing in the height of Zion, and 'flow together for the goodness of the Lord, for wine and for oil, and for the young of the flock; and their souls shall be as a watered garden, and they shall not sorrow any more at all.' What a happy time for them, when they come from their cold quarters in the north! The Jews dispersed among the Gentiles will not come and sing in the height of Zion, or but very few of them; they will go to Jerusalem. Some of them will believe in the true Messiah, and thousands of the more righteous, whose fathers did not consent to the shedding of the blood of the Son of God, will receive the gospel before they gather from among the nations. Many of them, however, will not receive the gospel, but seeing that others are going to Jerusalem they will go also; and when they get back to Palestine, to the place where their ancient Jerusalem stood, and see a certain

portion of the believing Jews endeavoring to fulfill and carry out the prophecies, they also will take hold and assist in the same work. At the same time they will have their synagogues, in which they will preach against Jesus of Nazareth, 'that impostor,' as they call Him, who was crucified by their fathers.

"After a while, when tens of thousands of them have gathered and rebuilt their Temple, and re-established Jerusalem upon its own heap, the Lord will send forth amongst them a tremendous scourge. What will be the nature of that scourge? The nations that live in the regions round about Jerusalem will gather up like a cloud, and cover all that land round about Jerusalem. They will come into the Valley of Jehoshaphat, east of Jerusalem, and they will lay siege to the city. What then? The Lord will raise up two great Prophets. They are called witnesses in the Revelations of St. John. Will they have much power? Yes, during the days of their prophesying they will have power to smite those who undertake to destroy them, and until their testimonies are fulfilled they will be able to keep at bay all those nations besieging Jerusalem, so that they will not have power to take that city. How long will that be? Three and a half years, so says John the Revelator. If any man hurt them, they shall have power to bring upon that man, nation or army, the various plagues that are there written. They will have power to smite the earth with plague and famine, and to turn the rivers of water into blood. And when they have fulfilled their prophecy, then the nations that have been lying before Jerusalem so long, waiting for an opportunity to destroy the city, will succeed in killing these two Prophets, and their bodies, says John's revelations, will lie in the streets of Jerusalem three days and a half after they are killed. What rejoicing there will be over the death of these men! Those who have been waiting so long and anxiously for this to take place, will no doubt send gifts one to another, and if the telegraph wires are not destroyed, they will telegraph to the uttermost parts of the earth that they have succeeded in killing the two men who had so long tormented them with plagues, turning the waters into blood, etc. But by and by, right in the midst of their rejoicing, when they think the Jews will now certainly fall a prey to them, behold there is a great earthquake, and in the midst of it these two Prophets rise from the dead, and they hear a voice up in the heavens saying—'Come up hither;' and they immediately ascend in the sight of their enemies.

"What next? Notwithstanding all this, those nations will be so infatuated, and so determined to persecute the people of God—as much so as Pharaoh and his army in ancient days—that they will say, 'Come, now is the time to pitch into the Jews and destroy them.' And they will commence their work of destruction, and they will succeed so far as to take one half the city, and while they are in the very act of destroying Jerusalem, behold the heavens

are rent, and the Son of God with all the heavenly hosts appears, and He descends and rests upon the summit of Mount Olives, which is before Jerusalem on the east. And so great will be the power of God that will then be made manifest, that the mountain will divide asunder, half going towards the south, and half towards the north, producing a great valley going east and west, from the walls of Jerusalem eastward.

"What next? The Jews that are not taken captive by these nations, will flee to the valleys of the mountains, says the Prophet Zechariah; and when they get into that great valley, where these personages are who have descended, they expect to find the Deliverer which their Prophets have spoken of so long. But they do not for a moment suppose that it is Jesus. Oh no, Jesus was an impostor. The personage they have been looking for some eighteen hundred years is the true Messiah, and now, they say—'He has come to deliver us.' But how great will be their astonishment when, while looking at their Deliverer, they see that His hands are marred considerably! Say they one to another—'There are large scars in His hands and another large scar in His side, and behold His feet, they are scarred also!' And, as the Prophet Zechariah has said, they will begin to inquire of Him, 'What are these wounds with which Thou art wounded?' And He replies, 'These are the wounds with which I was wounded in the house of my friends.'

"What then? Then they begin to believe, then the Jews are convinced—I mean that portion of them who formerly despised Jesus of Nazareth—and being convinced they begin to mourn, and they mourn every family apart, and their wives apart. The family of the house of Levi apart, and their wives apart; the family of the house of David and their wives apart, and all their families that remain will mourn, they and their wives apart, and there will be such mourning in Jerusalem as that city never experienced before. What is the matter? What are they mourning about? They have looked upon Him whom their fathers have pierced, they behold the wounds, they are now convinced that they and their fathers have been in error some eighteen hundred years, and they repent in dust and ashes."

Such are some of the events to which we are looking forward. The prophecies are being fulfilled, and the time of the coming of the Lord is near at hand.

J. M. S.

THE HAWKES CASE, A GREAT LEGAL FIGHT.

In the King's Bench Division, on Friday, November 9th, 1917, before Mr. Justice Darling, Mr. Justice Avory, and Mr. Justice Bailhache, the appeal of William Thomas Hawkes was again before the court.

The appellant claimed, as a presiding Elder in the Church of Jesus Christ of Latter-day Saints, that he was a minister of religion, within the meaning of the Military Service Act, and therefore was not liable for military service. Mr. Arthur Powell, K.C., and Mr. Halford Knight, represented the appellant, instructed by Messrs. Ellis & Co. Mr. Herbert Nield, K.C., M.P., and others represented the military authorities, instructed by Messrs. W. Firth & Co.

Mr. Powell stated that this case was referred back to the lower court in April last, by the Lord Chief Justice's Court, it then having been handed up in an incomplete form.

The justices of the peace had ruled that the Church of Latter-day Saints was not a religious denomination, was too small, and was alien.

On these points, the Lord Chief Justice's Court, as we understand it, reversed the decision of the magistrates, ruling that the Church was a recognized religious denomination, and with a membership of half a million could not be said to be too small. The important part, upon which no ruling had been given, was whether appellant was a minister of this Church or not, and on this point the Lord Chief Justice's Court had remitted it back to the magistrates for a decision. Also, it having been stated by Mr. Nield, K.C., that teaching repugnant to a religious denomination was taught, and that, as there was no evidence to uphold this allegation, permission was given to produce evidence by both sides, to obtain the facts. It, therefore, was sent back to the magistrates on these two points, and four magistrates heard the case.

After two days' hearing the allegation referred to was disproved, and had entirely fallen to the ground. No evidence whatever could be found to uphold it.

With regard to whether appellant was a minister of the Church, the bench were evenly divided, two being for, and two against the appellant. The whole of the evidence had, therefore, been sent up to their lordships for decision.

Mr. Justice Darling, without hearing from the other side, delivering the decision, stated that it was against the practice of that court to do that which was the duty of the magistrates to do, and the case would have again to go back to them, and an odd number of magistrates must hear the case afresh, and render a proper decision.

MINUTES OF THE LEEDS CONFERENCE.

A GENERAL missionary and officers' meeting of the Leeds conference was held in Westgate New Hall, Bradford, on Saturday evening, November 17th, 1917, at 6:30. There were present, President George F. Richards and Elder George F. Richards, Jr., of the Liverpool Office; President John D. Hooper of the Nottingham

conference, and Elder A. Dale Evans from the Birmingham conference; President Eben J. Robinson, and Elders James H. Ludlow, Amos T. Tucker, and Joseph S. Nelson, of the Leeds conference. President Robinson presided.

Encouraging reports of the several branches were given, and valuable instructions were offered by Presidents Richards and Hooper on "Teaching Non-members' Children," and on "Church Government Within the Branches." A representative number of officers and teachers from each organized branch were present.

On Sunday, November 18th, the regular general conference meetings were preceded by a priesthood meeting for the traveling elders, held at 9:30 a.m. All were called upon to express themselves and state their attitude towards the Lord's work.

During the remainder of the day three sessions were held—at 10:30 a.m., and at 2:30 and 6:30 p.m. All the previously-named elders were in attendance at all the sessions, and Lester F. Hewlett was present at the afternoon meetings. All the sessions were held at Westgate New Hall, Bradford, and President Robinson was in charge.

The morning session commenced by singing, "If there's sunshine in your heart." The invocation was offered by Elder A. Dale Evans. The meeting was continued by singing, "How great the wisdom and the love." The Sacrament was administered by Brothers Henry Ingham and Alfred E. Higgins. The Sacrament gem, "How dark and gloomy was the night," was recited by Edward Dawson of the Halifax branch.

The concert recitation, Isa. 29: 11-14, was led by Maud Whitley, of the Leeds branch. The "Testimony of the Three Witnesses to the Book of Mormon" was recited by Percy Page, of the Pudsey branch. The children of the Bradford branch rendered a pretty choral number. "The Testimony of the Eight Witnesses" was recited by Frank Craven of the Clayton branch.

Elder George F. Richards, Jr., spoke of the need of our seeing the beauties of heaven and the goal of salvation through the lives of our children. In the innocence and implicit faith of childhood is exemplified the condition in which man is eligible to entrance into the kingdom of God, and upon those qualities depends largely his eternal progress.

Little Florrie Hainsworth rendered a solo, "Have I done any good to-day?"

President George F. Richards explained why we should be obedient to the gospel requirements. We all are children and should be obedient to our heavenly Father. The greatest of His children had reached their prominence through obedience to Him and His laws. Adam kept the commandment to "multiply and replenish the earth." In obedience to the Lord's commandment, Abraham, in all sincerity, had prepared to sacrifice his son. As a result of his faithfulness he received the promise that he should be called the

"father of the faithful," and that his seed should be innumerable. The children of to-day should be born in honorable wedlock, that they might be held in honor in Israel. If we do our duty, the Lord will enable us to take care of our children, and they will some day be to us an honor and a blessing. We should remember that the commandment given to Adam was a commandment to his children, and that similar blessings to those which came to Abraham through his obedience will also come to us, if we will but be obedient children.

"Sing we now at parting," was the closing hymn, and benediction was offered by Elder Joseph S. Nelson.

The afternoon session was opened by singing, "Come, come, ye saints." Prayer by Brother George F. Balme. Continued by singing, "What was witnessed in the heavens?"

The names of the general and local authorities of the Church were presented by Elder James H. Ludlow; all were unanimously sustained.

President Eben J. Robinson spoke at length on the restoration of the gospel. He testified that, if we comply with its principles, God will give us a testimony that it is again among the children of men, in purity and holiness.

Brother Leonard Tetley sang a baritone solo entitled, "Galilee."

Elder Joseph S. Nelson said that a restoration of God's power on earth was a sign for an increase of Satan's activity; and he urged the saints to be as constant in doing good as was Satan in doing evil.

Elder Amos T. Tucker testified that the gospel was true, and had been restored in these the last days. He bore witness to the effect that Joseph Smith and his successors were men called of God, as was Aaron. Through keeping the commandments of God, which are revealed through these chosen men, said the speaker, we bind Satan.

A duet, entitled, "Love divine," was rendered by Brother Alfred Higgins and Sister Florence K. Higgins.

Elder A. Dale Evans spoke of the unwarranted prejudice against the saints, and the attitude which we should preserve toward injustice. "Do not become discouraged, as did Solomon when he said, 'All is vanity and vexation of spirit,'" said Elder Evans, "but continue unshakable through all trials, that you may ever have in your hearts the words of Job: 'Though he slay me, yet will I serve him.'"

The closing hymn, "Be it my only wisdom here," was sung by the congregation, after which Brother Fred Palfreyman offered the benediction.

The evening session was opened with the singing of, "Onward, Christian Soldiers." Invocation was offered by Elder James H. Ludlow. Continued by singing, "Our God, we raise to Thee."

Elder George F. Richards, Jr., said that the gospel existed before

the temporal creation of man. He emphasized the fact that the plan of salvation was made for the benefit of man rather than that man was created to fulfil the purpose of the gospel. As individuals, we need the Church of Christ and the power of the priesthood which directs it, for therein only is salvation. It is our duty first to reverence the priesthood bestowed upon men, and then to honor them for the admirable qualities they possess. There is danger of our being drawn away from the truth because of the actions of men, but we should always bear in mind that whether we cut ourselves off from the blessings of heaven or remain faithful to the end, the work of God will go on until His purposes have been accomplished.

Sister Florence Bennett sang the solo, "Thank God for sleep."

President George F. Richards applied to the daily lives of our people the principles of the gospel of forbearance and helpfulness. "We rejoice in the faithfulness of the members of the Church and sorrow for their unfaithfulness, as did Christ." In the matter of helpfulness we know that we have the light of truth and we are reaching out for those in darkness. The light which we have teaches the visitation of angels, the revelation of more divine Scripture, and the purification of the soul. This forbearance and freely-given light which leads to life eternal compasses our message to the world.

The congregation sang, "O my Father." Sister Ethel Walker rendered the solo, "A psalm of life."

President John D. Hooper explained the Word of Wisdom and urged obedience to this commandment of God. "God does not want in heaven a people who get there because they can get nowhere else," said the speaker, as he ridiculed those who flow with the stream. "Temptations are in the world that the Lord might have a tried people. Among these temptations is the use of tea and coffee." The degenerating effect which these stimulants have upon the stamina of the race was amplified. "The Word of Wisdom is a good thing to keep," concluded the speaker, "otherwise the Lord would not have given it."

The final hymn of the conference was, "Abide with me." The benediction was pronounced by Elder Lester F. Hewlett.

JAMES H. LUDLOW, Clerk of Conference.

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EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE.
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.